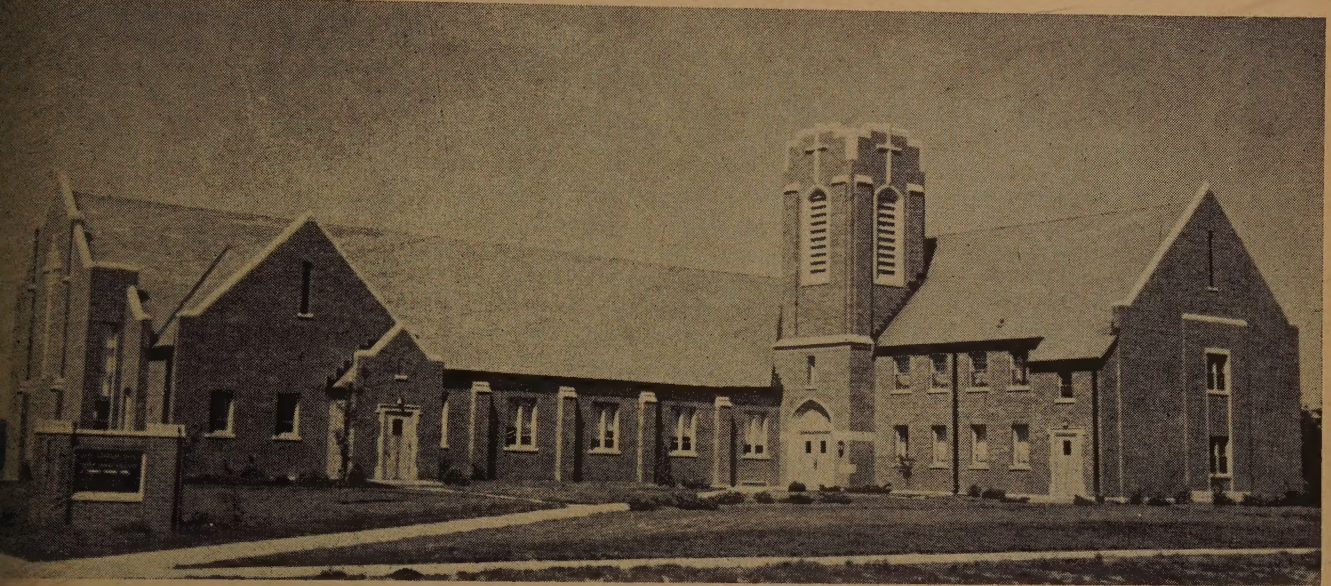


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Blair, Nebraska, June 9, 1958

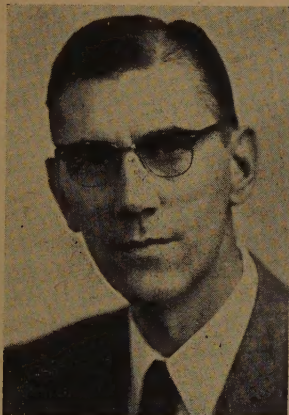
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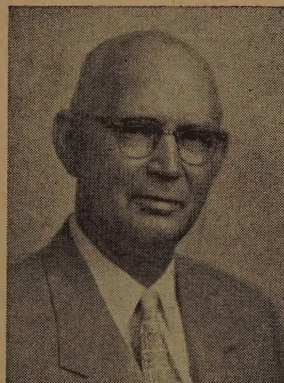
**First Lutheran Church, Blair, Nebraska, host Church to the 62nd annual Convention of the United Evangelical Lutheran Church**



**P. V. Hansen**  
**Medical Treasurer**



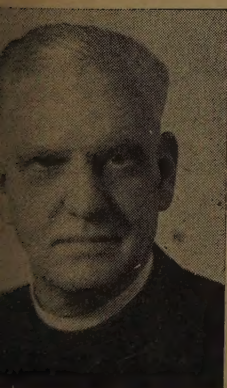
**Mr. Otto H. Stave**  
**Manager of Publ. House**



**Rev. P. C. Jensen**  
**Synodical Statistician**

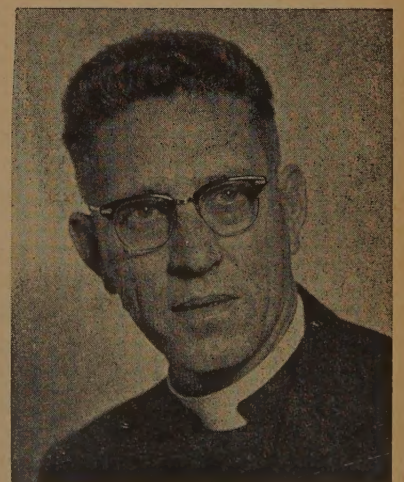


**Dr. C. C. Madsen**  
**President, Dana College**



Since Blair is the headquarters of the U.E.L.C. many prominent men of our synod are located there.

The man to the left is pastor of First Lutheran Church, the Rev. Harold C. Jorgensen. To the right is the picture of the synodical president, Dr. William Larsen.





## News and Notes

The Ansgar Lutheran reports 11,526 subscribers. This is a net gain of 50 over the previous year. It certainly is a very small gain. But a number of "honor roll" members, the congregations with the church paper in every home plan, decided to discontinue the plan. Others, however, started the plan, and we are therefore happy for the gain. The net loss of the paper was only about \$1,300. We are also happy for such a small loss. All the larger church papers operate with much larger losses which must be absorbed by their publishing houses.

The Joint Boards of Publications of the merging churches, the A.L.C., the E.L.C. and the U.E.L.C. met for a joint meeting May 26, at Blair, Nebraska. The Boards have now met at each publishing house, Wartburg at Columbus, Augsburg at Minneapolis and Luth. Publ. House at Blair. These meetings have been held at the instruction of the Joint Union Committee to help the three boards get acquainted and to begin to plan for joint operation when the new church begins.

The meeting at Blair proved to be a very fine one. The men saw the plant as it is operated. It seems to be the consensus of opinion that all three houses will be needed in the new church. Each house is taxed to full capacity in the work of the church now. The merger will of course entail some reorganization of the work, but they will all be needed. Discussion of the new church paper, The Lutheran Standard, which will be published the first week of 1961 was a great part of the meeting.

The men had a chance also to see the Dana Campus which really has been improved. Friends of the college will be happy to see that when they attend the annual convention.

### Likes Family Bible Camp At Lake Okoboji, Iowa

Our family heartily recommends attending Family Bible Camp. We enjoyed the family worship, the interesting Bible study, Christian fellowship as well as treasuring the friendships we made. The children found the study of Missions very interesting, as well as enjoying their supervised

play time. With every afternoon free and Mr. and Mrs. Dave Thomsen to take care of the physical wants, it makes for a very restful and enjoyable vacation. We are looking forward to a return visit to Family Bible Camp.

The Melvin Boose family

Miss Eilean Rohe, missionary to Sudan, Africa, came back to U.S.A. on furlough a few weeks ago. Any correspondence may reach her at her home at Bowbells, N. Dak.

### WOMEN OF THE CHURCH

Be sure to send delegates to our W.M.S. Convention in Blair, Nebr. Our special day is Saturday, June 21st with the Business Session from 2 to 5:00 P.M.; Banquet at 5:30 P.M.; and World Mission Night at 8:00 P.M.

The Executive W.M.S. Board and the Nominating Committee will meet on Friday, June 20th at 9:30 A.M.

Pray for our meetings!

Ruth Petrusson, W.M.S. Sec.

### HAD A WONDERFUL TIME

Dear Editor:

With the arrival of vacation time we are looking forward to attending the Lutheran Family Bible Camp at Lake Okoboji, Iowa again this August. It was our privilege to attend this camp for the first time last summer, and we regret that too many years elapsed before we discovered the Fellowship, the Spiritual uplifting and the very pleasant atmosphere that prevailed during a most enjoyable week. Our family of three children, ourselves, and all the guests, I am certain, thoroughly enjoyed the religious teachings and presence of Rev. and Mrs. Irving Petersen, and Rev. and Mrs. Irving Tange, and also appreciated Mr. and Mrs. Dave Thomsen, managers of the camp, who prepared such wonderful (and I use the word "wonderful" for the lack of a more descriptive one) food, and the friendly environment they helped to create. Then, too, the presence of so many fine families that came to enjoy the quiet, the peacefulness, the serenity, and all the activities that nourished the mind and the body, all shared in making this one of the most pleasant vacations our family has ever taken.

We are extremely pleased to hear

that Rev. and Mrs. Irving Petersen and Rev. and Mrs. R. Tange are returning again this year to serve their official capacities to the adult and children, and that Mr. and Mrs. D. A. Thomsen will be there. We do hope that the friends we had there last summer will be able to come back again this year, and that we will also meet many new families to share in such an enjoyable week. For those that golf—there is a prearranged time there that loves to play, and it is too hard to beat, and for those that swim—bring along plenty of warm clothing, for that midnight swim is mighty cold.

Seriously, though, take the time (only for a few days) to attend the Lutheran Family Bible Camp at Lake Okoboji this August for the most relaxing and satisfying vacation of your life. We will be meeting you on Saturday, 10 August, if all is well, and the Lord is willing.

The Charles Murphys  
of Burbank So. Dak.

### Music Institute at Wartburg College Waverly, Iowa

The Choral Union of the ELC in cooperation with the ALC and the UELC will conduct a music institute August 24-29. It is hoped that many organists, choir directors and pastors will be able to attend. Register with Helen Sorensen, 1815 York, Des Moines, Iowa. Lodging for six nights \$5.00, Meals per day \$2.30. Registration \$1.00. Tuition \$8.00.

### New Investigation Into the Opinion of Clergymen With Regard to Women Pastors

The Swedish Clergymen's Association has decided to carry out an investigation among its members during the summer with regard to the question of women pastors. The result of a similar investigation last year was that 83% of the clergy were against giving women authority to take holy orders.

The question of women pastors has been thoroughly discussed by clergymen and laymen at two conferences last month, viz. one at Sigtna which the Student Christian Movement and the Sigtuna Foundation had invited, and one in Lidingsö to which the Study Association of the Church invited representatives from all dioceses for discussion.

(Continued on Page 14)

THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

OTTO H. STAVE, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$3.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor  
Spencer, Iowa  
321 East 8th Street



# Editorials and Comments

## FOREIGN MISSIONS

said to his church, Go out and make disciples of nations. That is why we have home missions and that we conduct foreign missions.

people have the idea that foreign missions are conducted by a missionary applying for a passport and a visa to a nation or country, where he wants to do mission. Then he gets transportation and then he is welcomed with open arms by the natives.

is a very naive understanding of foreign missions. We may have gotten that understanding because of missionary biographies we have read. It is true that we think of foreign missions 50 and 100 years ago, the important thing for a missionary was to get some church or a foreign mission society, to send him out. He would generally be able to enter the country of his choice. Now and then the missionaries were treated rather badly, and some were made martyrs, but on the whole they were well received.

at that time we thought of the countries in which foreign mission work was done as colonies of the white man. The white man ruled, and that was one reason why the missions were protected.

Things have changed since that time. Imperialism is dead. The new countries in Asia and Africa want to be independent. The West has lost its hold on these people. Young churches in these lands want to make their churches independent.

Two points have done much to make the old form of mission work obsolete. First, we find that the missionaries are not as welcome as before. We have great difficulty in getting permission for missionaries to enter India.

The national spirit of the different peoples has also given strength and vitality to the pagan faiths, such as Islam, Hinduism and Buddhism. A missionary from Europe and America may be looked upon as a foreign agent. He is opposed to the native religions, and missionaries come from the countries that used to rule the people as colonials. America never had any colonies, but we are white and we have taken upon ourselves so much of the work of England in foreign affairs, that we are not too well liked either.

We must face these facts. We must face the fact that churches must be permitted to become independent as far as possible. They must be permitted to do their own thing.

It does not say that foreign work on our part will stop. No, but our work will rapidly change so that we will give assistance to the new churches in these lands, but we are responsible for the evangelization in their own lands.

There is a third point: These churches will have a tendency to organize and unite with one another for their common work without following the patterns set by the churches of the white man.

The ecumenical movement will be much stronger among the younger churches than among the older churches. Their ties are not as strong. They may ignore much of our traditionalism.

Foreign mission must and will be continued. It may be that these great events the past fifty years will be used by us to give real strength and vitality to the younger churches. Our foreign work will consist of helping them.

## COOPERATIVE PROGRAM PROPOSED BETWEEN FREE CHURCH AND TALC

Plans for continued and expanded cooperation are now underway between the three uniting bodies in "The American Lutheran Church" and the Lutheran Free Church, which twice has voted to stay out of the merger negotiations that will be consummated in 1961.

Concrete steps to bring about closer ties between the two groups were taken in separate sessions here of the Joint Union Committee of the Evangelical, American and United Evangelical Lutheran Churches and the LFC's Committee on Relations with Other Lutheran Bodies.

On recommendation of sub-committees, proposals were approved for cooperative activity in the fields of parish education, evangelism, youth work and foreign missions.

At the same time, a memorandum submitted by the LFC's committee disclosed that "the likelihood of a new facing of the union issue at an early date is definitely present" in the Free Church.

The LFC participated in the merger negotiations on an exploratory basis from April of 1951 through 1955, when a congregational referendum on continuing in the deliberations failed by 35 votes to gain a required three-fourths majority.

Thereupon the JUC invited Dr. T. O. Burntvedt, president of the Free Church, to attend its sessions as an advisory member during 1956-57. A second referendum in the LFC last fall, requiring a two-thirds majority, failed by 15 votes.

At its meeting in Minneapolis, the Free Church's committee on inter-synodical relations made plans to present the proposals for cooperative work with The ALC to the annual conference of its 74,000-member denomination. The conference will be held in Minneapolis, June 11-15.

The Joint Union Committee voted to pass on the proposals to the boards of the uniting Churches and to the boards being established for the new Church. It will recommend acceptance "as illustrative of the continued and expanded program of cooperation that is to characterize our relationship with the Lutheran Free Church now and in the future."

The JUC also agreed to draw up a resolution calling for continuation of the existing relationships, including altar and pulpit fellowship, with the LFC. It will be incorporated in the resolutions that will be submitted to The ALC's constituting convention in Minneapolis, April 22-24, 1960.

Another action of the JUC was directed to congregations of the uniting Churches that may be contemplating merger with congregations of the LFC in the hope of applying for membership in the new Church.

These congregations, the committee said, "should be advised that it is unwise to become an independent congregation temporarily."

It suggested that synodical membership should be sought in the synod to which the majority in such merging congregations belongs, and that, pending actual reception in the one synod, benevolence monies be divided proportionately between the synods involved.



## Church News from here and there

### REMOVAL OF ORDASS HELD LIKELY BY LWF OFFICIALS

The Hungarian Government seems to be systematically laying groundwork for the removal of Bishop Lajos Ordass as head of the Southern District of the Lutheran Church of Hungary.

Statements adopted at two recent conferences of pastors in the Southern District seem aimed at making any future government measures against the prelate appear justified.

Bishop Ordass was deposed last February as Primate of the Lutheran Church under pressure of the Communist regime for his "policy of non-cooperation." The charge was made after he refused to sign an agreement with the State to permit Communist-appointees to fill certain Church positions.

Officials of the Lutheran World Federation, of which Bishop Ordass is first vice president, said in Geneva, Switzerland, they expected that he will be forced to resign as head of the Southern District "within the next few days."

In the first statement adopted at the beginning of April, they "regret that many of the measures taken by the church leaders in the course of last year coincided with the happenings of the counter-revolution."

"The time is past when we could solve our problems by a vote of confidence, but now this would hardly help the church leaders in carrying out their responsibilities and would more likely make a solution uncertain," it said.

In the second statement, adopted in mid-April, the pastors said that "we assure Bishop Ordass of our love and express the wish that he remains bishop of our Diocese."

At the same time, they said, "we should like to emphasize that Bishop Ordass examine his present position and settle his relations with the State, with the presidium of the Church in general, and with the inspector of the Diocese according to the church law . . . in order to guarantee that the Diocese may lead a peaceful life."

"Hoping for better information in the future," the statement continued, "we must state that our view of the difficulties within our church was narrow-minded when we thought that they arose from the situation which immediately led to the outbreak of the crisis. Instead we have to follow the roots of the crisis back to autumn 1956, as they do, in fact, lead back to that time."

### AUGUSTANA TO ACT ON PLEA FOR TOTAL LUTHERAN UNITY

The Augustana Lutheran Church will be asked by its Executive Council next month to reiterate the church's policy in favor of total Lutheran unity and cooperation with all other Lutheran bodies in America.

The Executive Council, meeting in Minneapolis, acting upon petitions from four of its conferences, will present, for approval of the church, at its annual Synod in Jamestown, New York, June 16-22 a resolution asking for the earliest possible consummation of present merger negotiations among the Augustana Lutheran Church, United Lutheran Church in America, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church; and to take steps to keep open the vision of ultimate unity of all Lutherans in America.

The four conferences presenting the proposals were the California Conference, the Minnesota Conference, the New England Conference and the New York Conference.

The council also will recommend to the church that it request the American Lutheran Church, Evangelical Lutheran Church, Lutheran

Free Church and United Evangelical Lutheran Church to reconsider recent actions to withdraw from proposed long range parish education program initiated by the Board of Parish Education of the eight Councils of the National Lutheran Council, and to ask these four bodies to re-enter the proposed parish education program.

### POPULATION 'EXPLOSION' SEES GREATER MENACE THAN NUCLEAR WEAPONS

An official of the National Council of Churches warned in Chicago that the world's current "population explosion" may be a greater menace to human welfare than nuclear weapons unless people learn "to live with one another."

Dr. R. H. Edwin Espy of New York, the council's associate general secretary, declared that the two billion people now in the world are expected to increase to six or seven billion by the year 2,000. Consequently, he said, "we've got to learn to live together—there's no place to hide."

He addressed religious and church leaders attending the annual meeting of the Church Conference of World Work. The conference is sponsored by the National Council of Churches, the Department of Social Welfare, and the Christian

(Continued on Page 5)

## The Wrestler

By S. T. Eward

### PASTORS WHO TALK ABOUT MONEY

"I like my pastor . . . but he is always talking about money. Because of this I am considering transferring to some other church."

The pastor reporting this to the wrestler further stated that he answered this man, "I hope that when you consider making a change that you will strike the church of which I am the pastor from your list."

The man was somewhat angered by such a reply. He had expected comfort and assurance that the always-talking-money-pastor was out of line. The reporting pastor went on to say that he had reminded the disgruntled member that a pastor cannot preach the whole Word of God without mentioning money or its equivalents often if he is to refer to it in the same proportion as the New Testament does.

Other pastors have reported that they confine their reference to money to once a year. Discussions with this theme have left this wrestler with the feeling that they wish to imply that this is a strategic way of handling the "ugly" business of money, since it is distasteful to the congregation. To avoid antagonizing the members who wish to have their pocket books

untouched by the Word of God, a "wise" policy is followed.

A weakness of this procedure is that it makes it possible for these members who wish to be Christians, "good" church members without relating their commitments to the Word to remain away from the church the day when the subject is discussed. "This is the day," they will say, "that the ugly business of money be dragged in to contaminate the gospel. I shall stay away."

More serious than this weakness is the implication. It supposes that it is possible to preach the whole Word of God "in a vacuum" unrelated to their "disposable income." It suggests that preaching about money is not a part of preaching the Word of God, and that it is only a necessary evil important only because we need it a church cannot secure funds which to replenish its treasury. The overtone is that a person may be a Christian and do with his money as he pleases; that it need not be under the regular influence of the Holy Spirit.

The explanation to the Fourth Commandment of the Lord's Prayer in the Lord's Supper has some disturbing things to say about this.



# he Washington Observer

By Gerhard Lenski

## MOTHER, DEAR MOTHER, COME HOME!"

considerable publicity has been given the case of the Congresswoman asking for reelection whose husband she should give up public life, go back home and devote herself to domestic duties.

Most observers, not knowing the particulars, will refrain from offering any judgment as to which of the two, this busy Congresswoman or her stay-at-home husband, is the right or wrong. After all, as the lady says, this is a personal matter and must be settled by the individuals most concerned.

On the other hand, this incident lends weight to a problem which we need to answer. Can the average home succeed if both husband and wife, father and mother, take out employment and absent themselves for extended periods? What is to do when he makes an inadequate salary and when she could get

a good job and help out? Maybe employed mothers invite juvenile delinquency and other problems, but isn't there an equal danger if there is an inadequate income for the support of the home?

These difficult questions are important. The one answer will not fit all cases. But these questions need to be faced—by newlyweds, by families where both parents work, by our clergy who give advice, by our churches which set moral standards. Christian stewardship involves something far more than raising money for the church. It involves the administration of the home in such a way that all who live there will be enabled to bring forth in their lives the good our God desires for His children.

## A NEGRO LEADER SPEAKS TO HIS OWN PEOPLE

William O. Walker, publisher of the Cleveland Call and Post, addressing a "summit conference" of Negro

leaders here in Washington yesterday, gave a ringing challenge to the members of his own race. He said: "The Negro must be made to realize that freedom is more than a bottle of whiskey and an automobile." Faulting low standards of education and lack of cultivated skills, he said: "The Negro youth cannot afford a handicap of inferior education." Commenting on the fact that the Negro community has a high crime rate, many broken homes and too many children born out of wedlock, he declared that Negroes must "face the realities" of the problem if ever any real solution at all is to be found for it. Publisher Walker speaks a plain, unvarnished English. He has dared to say to the members of his own race some things that the most tactful white man will find it hard to express. In fact, from all reports, it would appear that Publisher Walker's pointed statements were better received by his hearers than were the far less pointed ones presented a little later in the same conference by a member of the President's cabinet, Secretary of Labor Mitchell. In short, when the negro becomes seriously concerned to help solve this problem that concerns him so very much, real progress will have been made.

## CHURCH NEWS

(Continued from Page 4)  
are Associates.

Espy cited the "fantastic mobilization of the American people as one of the major problems facing the church."

said the important thing for the churches to do is to provide "a healing fellowship" among people to offset the "rootlessness of modern times."

Rev. William J. Villaume of New York, executive director of the Social Welfare Department, told delegates that social welfare is a primary concern of the Christian church.

responsible service to fellow men is not something optional or secondary, he said, "it is at the very heart of the Gospel."

## TESTANTS TOLD TO STOP INDULGING IN SELF-PITY

Harold C. Case, president of Princeton University, urged Protestants to stop indulging in self-pity over "retreating congregations" and to be working to strengthen the church.

Speaking on "Churchmanship Adequate for a Space Age," Dr. Case told the spring assembly of the Rhode Island State Council of Churches: "We should stop wringing our hands. Either we have the good news or we

don't. We'll get no quarter from those who oppose us, and no sympathy for our self-pity."

Protestantism, he declared, has more tools and more strength for its task today than at any other time in history. The Church, he said, must develop a strategy for urban living and a solid educational program for training children and youth in the content of their faith.

Dr. Case also called on Protestants to take stock of national affairs, keep alert to real issues and make their voices heard in Washington through their Congressmen.

A statement by the council's Social Action Department called upon churchmen to support "vigorously" the extension of the Reciprocal Trade Agreements Act. It said the department could not agree with the many industry and labor leaders who feel that higher tariffs and stiff import quotas are a "sound way" to boost production in this country.

"Our international responsibility," the statement said, "cannot be considered apart from the needs at home." But a nation with the resources of the United States, it added, "must carry a large burden for the world and, if necessary, endure considerable sacrifice."

## REINSTATED AS TEACHER CLERGYMAN DEFENDS SEX INSTRUCTION

Reinstated as a religious education teacher in the public schools in Cobalt, Ont., a United Church of Canada minister accused the school board of being intimidated into forbidding teaching about sex.

The Rev. Helmut Wipprecht, 29-year-old pastor of Cobalt United church, had tried to find out what his pupils knew about sex, but the board suspended his seventh grade classes after parents complained.

He told a board meeting that parents had not complained when he had taught their children to obey, not to curse or hate. "But as soon as I was about to tell them to be pure, they objected," he said.

The Rev. George S. Johnston, rector of St. James' Anglican church here, said he was opposed to the introduction of the sex question into the religious education classes.

Mr. Wipprecht accused the complaining parents of having "warped and twisted minds" and added "That is the kind of ignorant and warped mind that manages to suspend a clergyman from teaching morality."

If neither the home nor the school taught about sex, he said, it would

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## NEW PASTORS IN THE UELC



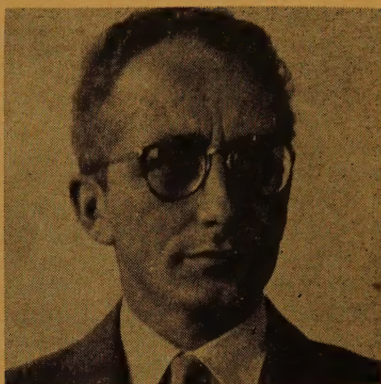
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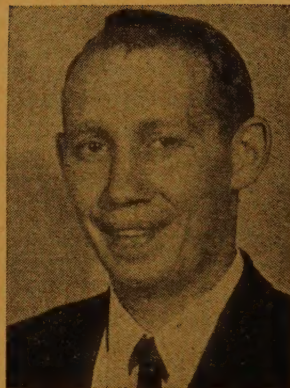
**Norman L. Frey**  
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St. Paul, Nebraska



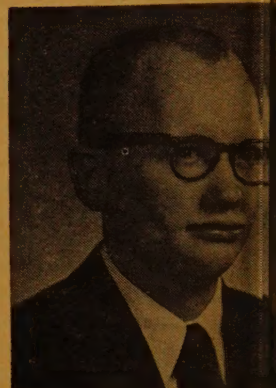
**Daniel C. Hansen**  
Called to Oshkosh, Wis.



**Julius Kristian Hougaard**  
Pastor at Calgary, Alta., Can.



**August J. Hoeger**  
Professor, Dana College



**Russell P. Jens**  
Called to Kimballton



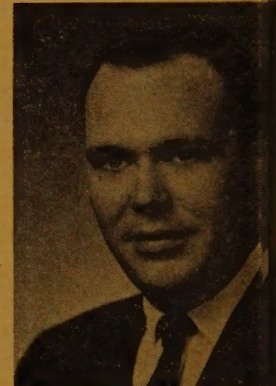
**William David King**  
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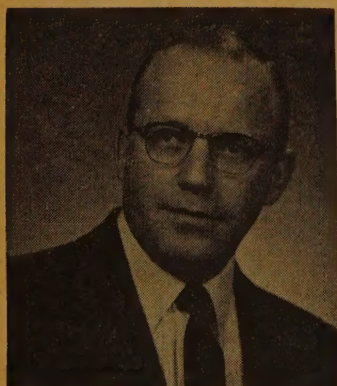
**Wilfred Henry Lindquist**  
Called to Scranton and  
Coon Rapids, Iowa



**Peter Emanuel Mathiesen**  
Called to be Missionary in  
Brazil



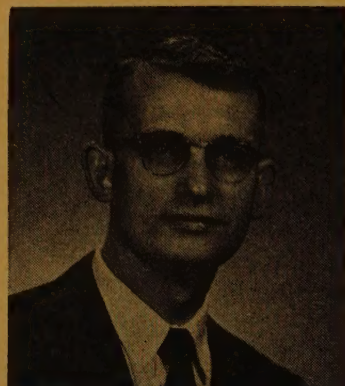
**Harold E. Nelson**  
Called to be  
Military Chaplain



**LeVern S. Nielsen**  
Called to Sioux City, Iowa



**Lloyd G. Refsell**  
Professor, Dana College



**Ralph S. Spear**  
Called to Luverne, N. Dak.



**Holger S. Nielsen**  
Pastor at Passaic  
Ont., Canada



# A Mental Health Clinic

**MEDICINE SEEKS AID**

**OF RELIGION**

**By News Bureau,  
National Lutheran Council**

The president-elect of the American Medical Association, speaking at the dedication of a Lutheran mental health clinic in Brooklyn, declared that there has never been a time when religion and medicine were in greater accord than they are now.

"Mankind," he said, "is taking a closer look at all the factors which are influencing our lives in these critical times."

The speaker was Dr. Gunnar Gundersen of La Crosse, Wisc., who is an active layman of the Evangelical Lutheran Church.

During the early part of this century, he said, "science, relatively speaking, gained while religion, morals and ethics lost ground. There was a growing delusion that science and technology could provide the answers to all of man's problems."

**"Can't Live by Science Alone"**  
But today, he declared, "thoughtful people . . . are recognizing again the truth that man does not live by science alone and are finding the newer truth that man cannot live by science alone."

Dr. Gundersen addressed a service of dedication for the mental health clinic of the Lutheran Medical Center in Brooklyn.

Opened last September, the clinic is directed by Paul A. Qualben, M.D., a psychiatrist, and John P. Kildahl, D., a psychologist, both of whom are also ordained pastors of the Evangelical Lutheran Church.

## First Clinic of Its Kind

The clinic is the first of its kind attached to a Lutheran hospital anywhere in the country to be headed by men trained in both disciplines. Their appointments were cited by Dr. Gundersen as an example of the growing recognition of the close tie between medicine and religion.

"In recent years," he said, "this kinship between medicine and religion has become clear from the modern medical viewpoint that sees a patient not just as 'a case' of this or that disease, or as a particular set of symptoms, but as a whole person—an individual with hopes, fears and conflicts—with a wide range of physical, mental and emotional problems."

## Need Sympathy and Faith

"In medicine we have come to realize that crisp, cold, purely scientific methods are not enough. Taken alone, such methods satisfy neither physician nor patient. They do not constitute a rounded, complete concept of healing. There must also be warmth, sympathy, understanding and faith."

"Sometimes what we need most in the sickroom is not the medicine we prescribe. It is the faith and hope that we can instill in our patients through our own belief in a power greater than all the instruments of science."

Dr. Gundersen said that conversely medicine has also exerted an influence on religion. He cited the prolongation of life through medical dis-

coveries which has meant that "as the fear of imminent death from disease is reduced, the need to make religious decisions one way or another is lessened."

"The privilege of dying old encourages procrastination about religious convictions," he maintained.

"On the surface," he said, "it would seem as though the extension of life is putting a part of religion out of business. But actually, this greater life span has increased the need for spiritual services. It has given both medicine and religion expanding responsibilities. It has clarified our areas of duty . . . and has shown us the true direction of our work and the interrelatedness of our skills."

## Meeting Community Need

Mr. G. Marshall Ause, administrator of the Medical Center, said that the mental health clinic was established "as a result of the concern of the hospital and the Church to meet the needs of the community."

He said the clinic is now providing about 45 hours per week of treatment to persons from all sections of the metropolitan New York area. In addition, the clinic also conducts a program of community education through lectures to local groups and seminars for clergy.

Other participants in the dedicatory service were Dr. Thurman B. Given, president of the New York State Medical Society; Dr. F. Eppling Reinartz, president of the National Lutheran Council; and the Rev. C. O. Pedersen, president of the Atlantic Circuit of the Evangelical Lutheran Church.

Dr. Qualben, psychiatrist, is a graduate of Wagner College, Staten Island, N. Y., and of Luther Seminary, St. Paul, Minn. He took a year of graduate study in psychology at the University of Minnesota and completed his medical training at New York University.

Dr. Kildahl, psychologist, is a graduate of St. Olaf College, Northfield, Minn., and of Luther Seminary, St. Paul. His graduate work in clinical psychology was done at New York University.

The Lutheran Medical Center is officially recognized by both the Evangelical Lutheran Church and the United Lutheran Church in America. It includes a general hospital, maternity ward, nursing school, an intern program and 14 other clinics.



## "What Ought to Be, Ain't"

Editor, The Ansgar Lutheran

Sir:

Let me reiterate and discuss an oft-repeated thesis: "The pastor ought to leave church-finance entirely in the hands of the laymen of the congregation."

Now, there is no question that this thesis states the ideal. How marvelous it would be if in every congregation there was a sufficient number of laymen whose vision and spirit would qualify them to handle the devising of truly godly uses for funds entrusted to the congregation. But such is the case in only a very small number of congregations. Too bad. It ought to be otherwise, but it "ain't."

Take for example the basis on which congregations elect most of the council members. Is a man's spiritual depth considered the determining factor? Not usually. Other factors are primary considerations, such as his popularity with a particular group in the congregation, or his views on how best to hold down spending. But I believe that most often the primary consideration is a very worldly one, namely, worldly success. Is he a smart businessman? Is he a clever and popular professional man? Is he a good farmer—good enough to make money at farming? Absolutely. These are the primary considerations in people's minds when they are electing council members to administrate their properties and policies.

I submit, Sir, that being a smart business or professional man, or being a wise farmer, or even a very clever skilled laborer in no way qualifies a man to handle church properties—particularly not church finances. Church finance is something entirely different (and much more difficult) from that of the business world. Few council members approach the problem of church finance from the point of view of Christian stewardship. Rather, they approach it as members of a school board or a city council and think themselves elected to "hold down expenses." This is not God's intention as regards church council members.

Consequently, I sometimes entertain the impossible thought that all council-members-elect should serve a three-year no-voting-non-speaking apprenticeship before becoming full-fledged council members; either that, or they should be required to go to instruction for a year under the pastor to develop an understanding of what church councils are for.

Most pastors with whom I talk feel that their councils usually include a majority of men who have the notion that their chief duty is to protect the members of the congregation from extravagant spending. Hah! How many congregations are there whose members give enough to allow for extravagant spending? Many council members also believe that their chief duty is simply to represent before the pastor and other council members the profound opinions of other church members. **Such is not the purpose of a church council.**

Since church councils have no legislative power, but only administrative power, and since councils have no control over the pastor's decisions and action, only advisory powers (the pastor being accountable only to God and to the voting body of the congregation), the purpose of church councils is merely to give leadership. Actually, the main purpose of a council is to strengthen the pastor's leadership. The council's duty, in other words, is essentially that of persuasion. Church leaders, whether they be pastors or council members, are elected and called to lead and persuade, **not** primarily to represent, because members of the congregation can represent themselves at congregational meetings and vote their convictions.

But because of this mixed-up attitude on what the council members are called for, the pastor seldom has any choice but to have much to do with congregational financial policy. It becomes necessary for him to persuade, lead, and teach his council members too, because of the reasons stated above. For example, how many church council members would not immediately reduce the size of the synodical budget checks sent annually, if they could do so with the pastor's consent? How many council members hold that more and more money should be sent for mission purposes? I know that a few do—but only **very** few.

So, what ought to be, "ain't." Church finance ought to be turned over to the laymen entirely, but it can't be done—not, that is, if congregations are to handle the Lord's treasury in a God-pleasing manner. So the pastors have no choice. Like it or not, they are compelled to take the lead in church finance too, or at least look over the shoulders of the laymen and kibitz a lot while **they** try to do it. Too bad. It shouldn't be that way, but it is. What ought to be, ain't.

Yours,

Scrip Sundry

## Do You Love Me?

By Henry M. Hansen

You recognize this question as one Jesus directed to the hearer. Peter in restoring him to apostleship. There is no question which we so much to probe to the depths of our hearts so much as this one with Jesus directed to Peter three times. "Do you love me?" I pray it be Jesus who probes your heart. This question, "Do YOU love ME?"

Jesus was not picking faults with Peter. Faultfinding gets us nowhere. Jesus was putting Peter through a real test for self-examination, that he might discover the inadequacy of **his own love** for discipleship. It is plain from the Greek term that Jesus was asking for more than a human love. He used a designation for love beyond natural affection. Peter could not answer with that term for himself. The term Peter used indicated a love of natural affection and personal attachment.

Read John 21:15-19

ment, but Jesus could not be satisfied with a love less than that which required unqualified fidelity so that it would remain constant in his devotion to Him and His cause under all circumstances of life.

The third time Jesus asked the question, "Do you love me?" He came down to Peter's expression of love, but in adopting Peter's terminology in asking the question, He reminded him of his denial. A human love is not sufficient for discipleship. We **MUST** possess the **LOVE OF CHRIST**, if we are to prove true to our Savior at all times and under all circumstances of life. "Is your love adequate for this test?" Jesus intimated.

We stress faith. We are saved by faith, kept and sustained by faith. Yes, indeed, faith is necessary for discipleship, but faith without love is nothing. Faith without love is not a form of sound doctrine and is not an affection for Christ and His Church and still lack that love which undergirds our faith and devotion to Christ if we are to remain constant in our devotion to our Lord and Savior. Do we possess the love of Christ in our hearts that constrains us in all we do and say, in all relationships?

(Continued on Page 9)



## DO YOU LOVE ME?

(Continued from Page 8)

in all circumstances of life to honor Him as our Lord? need to take inventory of our spiritual status before

We have recently celebrated Easter. We rejoice that have a living Savior who has conquered sin, death Satan for us, but it is only by that faith which es us with Him in a vital relationship so His love is d abroad in our hearts that we are able to live to His or and glory. As we come face to face with our risen d and He asks us, "Do you love me?" must we not ad- that the love of Christ has not always been in control all areas of our lives, in all situations, under all cir- stances, in every relationship. Is the love of Christ control of all our motives, actions, and words?

Warm hearts!" was the dying words of one of India's at missionaries, Hans Peter Borresen. It might be that us' last direct personal words to Peter were, "Do you e me?" We can be sure Peter constantly directed these ds to himself, "Does the love of Christ control my rt, actions and words?"

t. Paul says, "For the love of Christ controls us, be- se we are convinced that One died for all; therefore, have died. He died for all, that those who live might no longer for themselves but for Him who for their e died and was raised." Peter surely proved this was in his life from the day of his restoration to apostleship unto his death, and in the manner of his death.

he GREAT NEED in our personal lives, in our congreg- ons, in our communities, in all missionary endeavors hat the LOVE of CHRIST may be IN CONTROL of our rts so that all we design, do, or say may arise from the its of Christ and His love. Without the controlling and straining love of Christ in our hearts our faith will soon reduced to a mere formal assent to truth and a mere ward performance of religious exercises and activities. church worship can be ever so "smoothly performed" our church program be carried out efficiently, but it all meaningless UNLESS Christ is permitted to use Gospel to probe our hearts to the very depth of our ng so we realize that we are undone and helpless until unless Christ dwells in our hearts and controls all motives, actions, and words in every relationship and all situations of life.

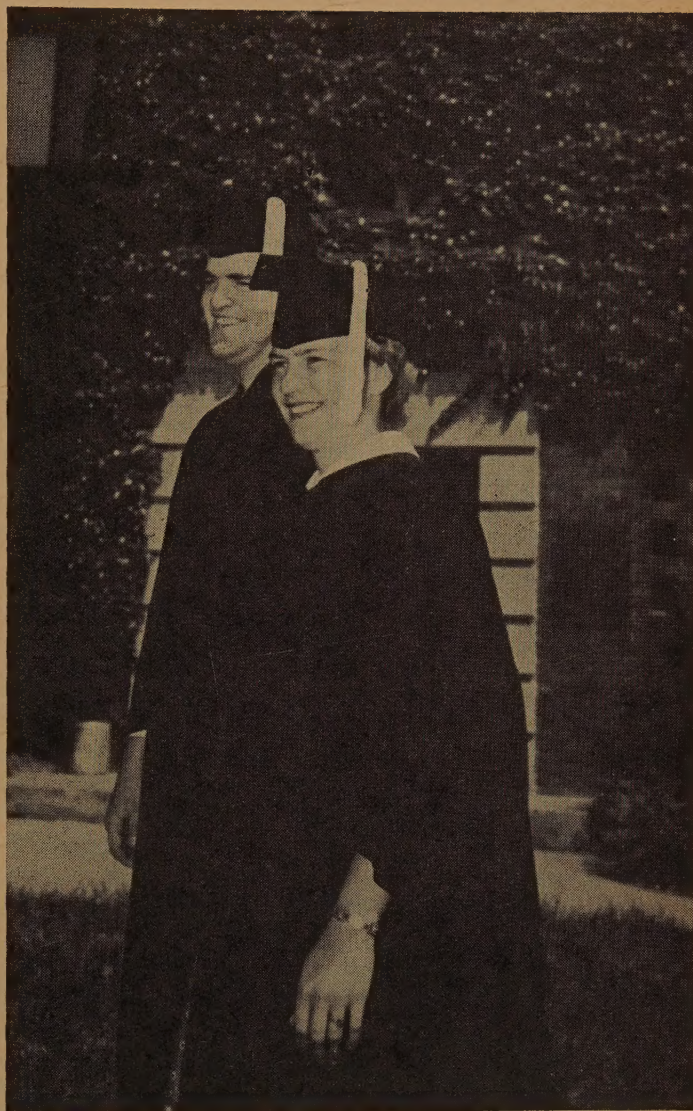
here is a great danger of superficial religion in our . There is outward growth of the church, but is there rresponding inner vitalization of the Christian faith in e love to Christ? Too many are satisfied with the out- d form of operation. We like to think that the majority worshipers are believers so that H. J. Holm's hymn, w Blessed Is the Little Flock" does not apply to our and age, but it would be well to ask how many can y be included in the "flock which Jesus calls His own." ould be well for each member to ask himself,

My Jesus, am I in that band, whom Jesus calls His ? Do I among the chosen stand, whose lamps so bright- hine?" And then exclaim, "Oh, let me not lie down est till this I know, my Savior blest; till I can say grace restored, Thou know'st I love Thee, Lord!"



## THE WEEK AT DANA

your midcontinent college



Darvid Quist of Blair and Audrey Ericksen of Glenville, Minnesota were among the 48 graduates who received their degrees last week. Mr. Quist plans to enter law school next fall and Miss Ericksen will teach in Milwaukee.

Three members of the graduating class have been teaching elementary school and will continue to do so. Fourteen others have signed teaching contracts for the coming year. Graduate school is beckoning to five members of the class of '58. Three will enter Trinity Seminary at Dubuque, Iowa.

So far, four of the new alumni have accepted positions in business and industry. Mrs. Raymond Hagberg (class of '58) and her husband (class of '56) have been called to serve in the National Lutheran Council mission field in Tanganyika, East Africa.

The remainder of the senior class of 1958 have not as yet accepted positions.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## A P.T.R. PRESENTATION

By Linda Bailey

(From the Luther League of Our Saviour's Lutheran Church of Oakland, California, comes this P.T.R. skit for presentation to the Sunday School. There were four participants: a narrator and three speakers. Each speaker held a large letter with his script stapled to the back. The skit was prepared by Linda Bailey, one of the leaguers. Perhaps other leagues of churches conducting a P.T.R. would like to use or adapt the skit. —J.W.N.)

### Narrator

Boys and girls, do you know what is happening in the Bay Area next week? Who can tell me the special event that is going to happen? (If someone answers) Yes, we're having a P.T.R. (If no one answers) Well, I can explain it in three little letters, P.T.R. Yes, boys and girls, next week the Bay Area Lutheran Churches of the National Lutheran Council are sponsoring a P.T.R. Mission. The letters P.T.R. may not mean anything to you, but do you know that you have a part in the P.T.R? Yes, you as children can help in this big Bay Area Mission. Each one of you has a big job to do, not only next week but for always.

The first thing we can do is pray. Each one of us should pray every day for our P.T.R. But we can't pray unless we know what we're praying for. What is the P.T.R? What does it mean? What does P.T.R. stand for?

### "P"

"P." What does "P" stand for? It could stand for pansies, the sweet little flowers that grow in our gardens, "P" could mean the beautiful Pacific Ocean that borders us here in California, "P" could stand for a package that we get on Christmas or for our birthdays. But this "P" stands for PREACHING. Now we all know what preaching is. Our pastor preaches to us every Sunday in his sermon. I am preaching to you right now. The dictionary defines preaching as the art of delivering a sermon. True, sermons will play an

important part in the P.T.R., for each church will have a guest missionary who will give the sermons each week. Our guest will be Pastor George Demant, of Grace Lutheran Church in Fresno. Pastor Demant is coming a long way to preach to us. But why do we need preaching? Preaching is one way to tell people of God's Word. God preaches to us through the pastor. Therefore, we must also do some preaching if we are to win others for Christ. How can we be preachers? We don't need to give a sermon to our friends, do we? No, we can. But we can tell them of Jesus. We can tell them that Jesus loves us and died for us on the cross. With Jesus in our lives we know that our sins will be forgiven. They are forgiven because Jesus loves us and wants us to love Him. The only thing He asks of us is that we obey and love Him. Yes, we can all be preachers, not only in this mission but every day of our life we can tell people about how wonderful Jesus is and how much He loves us. Remember, we are all going to preach. We can be preachers so that we might help others to love Jesus.

### "T"

"T." Do we mean a pot of tea? Do we mean a train? Or maybe "T" stands for a train that we take on, or it could mean a toy like a toy automobile or a toy truck. But what does "T" stand for in relation to the P.T.R? This "T" means TEACHING.

The first step of the P.T.R. is to preach and by preaching, we are also teaching. When we preach we are teaching or teaching others about Christ. We want them to know how Jesus loves us and what we must do for Him. We want to teach them about God and His church. We all go to school, and in school we are taught by teachers. We cannot learn if we do not listen to the teacher, can we? We must do our classwork and homework so that we can learn what is being taught to us. We should also listen to another kind of teacher. This kind of teacher is one who teaches about God. Our pastors and Sunday School teachers teach us about God. We listen to them so that we may learn. But we must practice what we are taught. We, ourselves, must obey God and do always what pleases Him.

But we too, can be teachers. We know how to be preachers, therefore we also can be teachers. We



e tell others about God, we want them to learn something from us. The P.T.R. will have lots of tracts and literature for people to read. Take some and give them to your friends so that they, too, may know Jesus better. Bring your friends to Sunday School and church so that they can be taught about Jesus.

Yes, we all have the job of teaching in this mission. We are going to be teachers next week and always?

### "R"

"R." Rabbits? Raccoon? Radio? Railroad? Rain? Wake? Read? Rhinoceros? Rip Van Winkle? Robin? Wood? Robinson Crusoe? River? Racket? Rose? Oh there are so many things that begin with "R" aren't there? But there's a very **special** meaning that I'm thinking of! "R" is the final part of the P.T.R. Yes, the final letter, "R" is for **REACHING**. But even though it is the last letter of P.T.R. it is the most important of the three, for it is the result of the first two letters. We preach, we teach, and then we reach. Our preaching and teaching haven't done any good until we reach. But what do we mean reach? How do we **reach**?

Surely we can depend on the advertising that our church is doing, or we can hand out literature. But does an advertisement mean as much to you as a personal conversation? The method of Andrew was to bring his brother. How simple and natural! Or we can use the methods written in John 1:35-42. (Read Bible verses.)

Many people will be watching what our churches do this week. But what of it? An athlete ignores the crowd and listens to the coach. We are **Christ's** athletes. Do we really look at Him, or merely glance His way? If we really gaze at Him, we see that He loves us and wants us to love and serve Him.

Yes, boys and girls, we must be faithful servants of Jesus. We are His athletes and must go out and bring in other team members. This is how we reach people. The job is not an easy one but we must never give up. We must live a life that will attract others to Christ, a life that is pure and strong, and unashamed of Jesus, our Saviour.

### Narrator

Perhaps now, boys and girls, you have a clearer understanding of what the P.T.R. stands for. Now, we realize just what part we have in this Mission.

We have learned from the "P" that we are to be preachers and tell others of Christ, we learn from the "T" that we are also teachers, teaching about Christ and His good works, then our final step is Reaching. Yes, the "R" is for reaching the people who do not know Christ, and bringing them to Him.

Jesus has given us the command. He is speaking

### YOUTH OFFICE BULLETIN BOARD

#### More U.E.L.C. Confirmands Receive "ONE" in '58

More U.E.L.C. congregations are giving confirmation gift subscriptions to **ONE** magazine in 1958 than in 1957.

As of the week before Pentecost, 1958, 26 U.E.L.C. congregations had ordered 266 gift subscriptions to **ONE** for their confirmands. This compares with 15 congregations and 209 subscriptions ordered by the same time in 1957.

We commend pastors and congregations for their good work in placing this magazine for Christian youth in the hands of young people.

#### Time To Renew!

If you received a gift subscription to **ONE** in 1957, be sure to renew your subscription promptly when you receive your notice. Send all subscription and renewal orders to:

Christian Youth Publications  
422 South Fifth Street,  
Minneapolis 15, Minn.

to us. We must not turn our ears from Him. We must be His athletes.

**Prayer** is so important in this mission. There are so many things that we can pray for right now. First, we want to pray that we will be good witnesses for Christ. We want to pray for our friends that they will love Jesus also. We must pray for our pastor and guest missionary, Pastor Demant.

Most of all we should pray that God will be with us all during this mission and that we might praise Him and count the blessings He has given us, and also that the unchurched will seek the Lord and love Him through our Preaching, Teaching, and Reaching.

### League Conducts Service at Prison

The Luther League of the Luck Lutheran Church held a service for prisoners at the Stillwater State Prison, on Sunday, May 18th.

The service included an instrumental duet by Karolyn Hanson and Delores Robertson, accompanied by Geneva Hansen, scripture reading and prayer by Clifton Askov, a talk on "Prayer" by Mary Wyatt, three numbers by the Youth Choir, and a message by Pastor Tange on the topic "More Than Conquerors."

Attendance at the services is voluntary for all prisoners. There were 245 men present for the morning service which began at 7:50 A.M.



## BY THE FIRESIDE

### THE LANES OF MEMORY

By W. Everett Henry

Walk down the lanes of memory  
And live again the years;  
The joys will sound a deeper note,  
And few will be the tears.

The strident clamor of the days  
Will be a mellow sound  
Which runs beneath the songs which  
rise  
Again from hallowed ground.

The pain of grief and hidden hurt,  
One time so hard to bear,  
Will gently stir to gratitude  
Because God answered prayer.

The lanes of memory are clothed  
With sunshine and with shade,  
And there we find the riches vast  
Of which our life is made.

### WHAT CAN I DO FOR MY CHURCH?

A young man came to his pastor on one occasion and asked, "What can I do for my church?"



The minister answered him by saying this, "You can manage to mention it in your conversation to another person once each day to show how important your church is to you. You can remember your church in your prayers each evening. You can attend divine services at the House of God regularly to show how much your church means to you. You can loyally support the work of the congregation, feeling that you are but returning a portion to the Lord of those things that He has given you. You can invite the unchurched to church services and indicate to them the importance of membership in a Christian congregation. You can use your talents by singing in the choir or teaching in the Sunday School or helping in other activities which the local congregation carries on. There is so much that you can do for your church and your church needs your support at all times."

### EXAMPLE OR SUBSTITUTE

At the close of a service in Germantown, Pa., a stranger accosted the late Dr. D. M. Stearns.

"I don't like your preaching," he said. "I do not care for the Cross. I think that instead of preaching the

death of Christ on the Cross, it would be far better to preach Jesus the Teacher and Example."

"Would you then be willing to follow Him if I preached Christ the Example?" replied Dr. Stearns.

"I would," said the stranger. "I will follow in His steps."

"Then," said Dr. Stearns, "let us take the first step. 'Who did not sin.' Can you take this step?"

The stranger looked confused. "No," he said, "I do sin, and I acknowledge it."

"Well, then," said Dr. Stearns, "your first need of Christ is not as an Example, but as a Saviour."

And this is every man's need (Rom. 3:23-26).

### I SHALL NOT MIND

I shall not mind  
The whiteness of my hair,  
Or that slow steps falter  
On the stair,  
Or that young friends hurry  
As they pass,  
Or what strange image  
Greets me in the glass—  
If I can feel,  
As roots feel in the sod,  
That I am growing old to bloom  
Before the face of God.

—Author Unknown

### THAT'S ENOUGH

The preacher had phoned the local newspaper to tell them that his sermon topic for the night meeting would be "The Lord Is My Shepherd."

"Is that all?" politely asked the newsmen.

"That's enough," the preacher replied.

The next morning the paper came out with his subject: "The Lord Is My Shepherd . . . That's Enough." The unplanned addition to the title had summed up the whole 23rd psalm.

—Selected

### WHY WORSHIP?

A stranger passing a large mine in Pennsylvania asked a little boy why the field was full of mules. "These mules are worked in the mine during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind."

Do you "come up" on Sunday—from the worries, the struggles, and the confusion of the week to let the light of God's Word shine into your heart? Or do you spend your Sundays "down in the mine" where you spend your Saturdays, your Mondays, and your Tuesdays—?

After a week of stumbling and groping there is nothing more reassuring than an hour spent in the company of Him who said, "I am the Light of the World. He that follows Me shall not walk in darkness, but have the light of life." —John 8:12

Saturday has no sorrow which Sunday cannot heal—if Sunday is a day of worship, prayer, and praise.

—Lutheran Observer

### HORIZONS STRETCH AHEAD

Builders of every pioneer  
log-church,  
Builders of all God's temples built  
faith and hope,  
We are your children, and your  
children's children,  
And we give you thanks.  
We know you walked against  
strong winds,  
Winds that brought care and  
want and grief,  
And that you did not turn away because  
you saw horizons stretch ahead  
You walked by faith, and unseen things  
were lifted into view,  
And freedom, truth and God were there  
With eyes as clear as any  
mountain stream,  
With footsteps sure, unfaltering,  
and swift, you went your way.  
With strong, determined hands  
fashioned temples out of wood  
that had been hallowed by your  
dreams and prayers and longings  
And you builded well.  
Because of you a far horizon beckons  
to us too.  
And freedom, truth, and God fill both  
our memories and dreams and  
us on.  
Because of you the call has reached  
our hearts.  
We would be faithful to our heritage  
Far, far horizons stretch ahead. . .

—Melva Rorem  
Lutheran Herald

A dear old lady went to hear a lecture on astronomy. In the ensuing discussion she got up and asked anxiously, "When did you say the sun will lose its heat and we shall all freeze to death?"

"In about four billion years," she replied.

Her tension subsided. "Thank Lord," she sighed. "I thought said four million years."



CHURCH NEWS

(Continued from Page 5)

too late to teach the "meaning of  
city to a girl by the time she  
ches 14."

However, he agreed to abide by the  
ard's ruling to make no further ef-  
t to mention sexual morality in his  
sses.

5,000 SCOUTS EARN  
LUTHERAN CHURCH AWARD

The Pro Deo et Patria Award, a  
ation and medal given for whole-  
arted participation in the total  
ogram" of the Lutheran Church  
s now been awarded to 5,128 Scouts  
d Explorers.

The 5,000-mark was reached when  
e National Lutheran Committee on  
outing, sponsored by the American  
deration of Lutheran Brotherhoods,  
proved 202 awards at its first meet-  
g in Minneapolis for 1958. They  
ll go to members of church troops  
111 communities in 28 states, rep-  
esenting six different synods.

THE 62ND ANNUAL CONVENTION

The 62nd Annual Convention of the  
ited Evangelical Lutheran Church  
ll be held at Blair, Nebraska, upon  
vitation from First Lutheran Church  
(C. Jorgensen, Pastor), June 19-24.  
e opening services will begin  
ursday evening, June 19, at 7:30  
n. The convention will continue  
ough Tuesday noon.

All congregations are urged to send  
legates, one delegate for each fifty  
mbers (twenty-one years or over)  
major fraction thereof. Delegates  
ll please have credential blanks  
led out, bring to the convention and  
esent to the Credentials Committee.  
Among most important items on the  
enda will be the final vote on merg-  
with the ALC and ELC.

All matters which require conven-  
n action should be in the hands of  
e Church Council by June 1st.

The Pre-Convention Reports are  
ailable through the pastors of the  
agregations. We urge all, both pas-  
s and congregations, to give prayer-  
consideration to all the reports.  
ay God grant His blessing upon our  
nd Annual Convention!

William Larsen, President  
Lawrence Siersbeck, Secretary

CONVENTION INVITATION

First Lutheran Church, Blair, Ne-  
aska, extends a cordial invitation  
pastors, delegates, and visitors to  
end the 62nd Annual Synodical  
nvention to be held here June 19  
24, 1958.

Pastor Harold C. Jorgensen  
The Church Council

Registration fee is \$2.00 for pastors and delegates and \$1.00 for visitors. The money may be sent with your res-  
ervation. Reservations must be in NOT LATER THAN JUNE 10, 1958.

Arrangements are being made to serve noon and evening meals in First Lutheran Church Dining Room. A meal  
cket covering all these meals with the exception of the Saturday night WMS banquet may be purchased for \$9.00.  
ickets for the W.M.S. Banquet will be \$2.00. Individual tickets for all other meals, when available, will be \$1.00 for  
unch and \$1.50 for dinners.

Since the Pro Deo et Patria Award  
was established in 1943, 22,981 applica-  
tions have been made for the coveted  
honor.

After long discussion, the committee  
voted down a proposal to establish  
an award for Girl Scouts, suggesting  
instead that this responsibility should  
be undertaken by women's organiza-  
tions in the Lutheran Church.

It was also decided that it would  
be "inappropriate" to adopt a church  
award for Cub Scouts on the grounds  
that any such award in Cubbing  
would weaken the Pro Deo et Patria  
Award for Scouts and Explorers.

By synodical affiliation, the award  
winners to date include 1,972 from  
the United Lutheran Church in A-  
merica, 973 from the Evangelical Lu-  
theran Church, 820 from the Augu-  
stana Lutheran Church, 675 from the  
Lutheran Church—Missouri Synod, 601  
from the American Lutheran Church,  
34 from the United Evangelical Lu-  
theran Church, 28 from the Lutheran  
Free Church, 14 from the Suomi

Synod, three from the American Evan-  
gelical Lutheran Church, one from  
the Wisconsin Synod, with seven list-  
ed as non-synodical.

THREAT TO GETHSEMANE

The Garden of Gethsemane in Jeru-  
salem, revered as the spot where  
Jesus spent the night before his cru-  
cifixion in prayer and where his be-  
trayal took place, is being endangered  
by a street-widening project. Visitors  
to the Holy Land in recent weeks  
were told that a road which curves  
around the garden and the church  
which has been built in it will be  
widened from one lane to two. The  
road connects Jerusalem with Jericho  
and Amman.

Although Jews and Moslems do  
not regard the garden as a sacred  
plot, Christians make up 12 per cent  
of the population of Jordan and the  
tourist trade is its second-largest in-  
dustry. Nevertheless, fears about the  
future of the garden are said to be  
well-founded.

REGISTRATION  
62nd ANNUAL U.E.L.C. CONVENTION  
FIRST LUTHERAN CHURCH  
BLAIR, NEBRASKA

Name .....

Address .....

Couple ..... Man ..... Woman ..... Name of children .....

..... Age of children .....

Will arrive (date) ..... (time) .....

I desire transportation to Convention Headquarters from the bus .....

Train (Omaha) ..... or air (Omaha) .....

I desire lodging .....

I desire motel reservations for Thurs. .... Fri. .... Sat. ....

Sun. .... Mon. .... Tues. ....

I will take care of my own lodging .....

I am a pastor ..... delegate ..... guest .....

Church I represent .....

Phone numbers for Convention Headquarters, 3820, and 3224  
Please fill out this blank and send to:

Miss Grace Hansen, 704 West Nebraska Street, Blair, Nebraska



\*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,  
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.  
\*\*Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,  
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year	Calend Year
	TOTAL	Synodical*	Extra- Synodical**	Luther Worsh Actio
Budget (LWA 1958)	17240.02	3062.25	3022.70	52645.5
Previously acknowledged (May 24)				11155.5
Whittier, Calif., St. Andrew Luth. Church	195.66	146.50	(F) 26.50	223.50
Indianapolis, Ind., First Trinity Ev. Luth. Church	88.23		(F) 88.23	
Royal, Iowa, Bethlehem Luth. Church	50.80		Ja. 50.80	
Oshkosh, Wis., Our Savior's English Luth. Church for South America Mission \$26.35; and Ja- pan Mission \$10	36.35			36.35
Poy Sippi, Wis., First Luth. Family Mission Workers	300.00		Su. 300.00	
Selma, Calif., Pella Luth. S. S., Indian Mission	46.22	46.22		
Elk Horn, Ia., Elk Horn Luth. Homebuilders, Foreign	25.00		(F) 25.00	
Elk Horn, Ia., Elk Horn Luth. Church given by Neil Simonsen and Dean Jacobsen	9.10		Su. 9.10	
Dannebrog, Nebr., Dannebrog Luth. Church	18.50		So. 18.50	
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:				
<b>Iowa District</b>				
Women of the Church, Highland Park, Des Moines, Life Membership for Mrs. C. B. Nel- son	6.75		Ja. 6.75	
Nazareth Luth. Church Women, Cedar Falls, Life Memberships for Mrs. Marry Marks, Mrs. Willard Hansen and Mrs. Ivan Yoss	20.25		So. 20.25	
Circuit No. 2, Dolliver (Wahlgrens)	90.00		Su. 90.00	
Circuit No. 4, Council Bluffs (Wahlgrens)	25.00		Su. 25.00	
Women of Bethany, Spencer (Wahlgrens)	250.00		Su. 250.00	
Women of the Church, Jacksonville, ALC, New Guinea \$10				
<b>Pacific District</b>				
Valley Luth. Women of the Church, North Hollywood, Life Memberships for Mrs. Byron Petersen and Mrs. Lucille Kloth	13.50		So. 13.50	
Trinity Luth. Women of the Church, Norwalk, Life Membership for Mrs. Doris Hanson	6.75		Sa. 6.75	
<b>Illinois District</b>				
Illinois District WMS	56.29		Su. 56.29	
<b>Nebraska District</b>				
Pella Churchwomen, Omaha, Life Membership for Mrs. Bernice Kaldahl	6.75		So. 6.75	
Luth. Guild, Lincoln, Life Membership for Mrs. Ethel Paul	6.75		Sa. 6.75	
<b>Wisconsin District</b>				
St. Mary's WMS, Kenosha	50.00		Ja. 50.00	
St. Mary's, Kenosha (Salary)	43.20		Sa. 43.20	
St. Mary's, Kenosha (Salary)	25.00		Su. 25.00	
St. Mary's WMS, Kenosha	25.00		So. 25.00	
Trinity Luth. Ladies Aid, Waupaca, Lit. Fund	24.00		So. 24.00	
Our Savior's WMS, Racine	50.00		(F) 50.00	
Our Savior's Tabitha Society, Oshkosh, Transl. Fund	25.00		So. 25.00	
Wisconsin District WMS (Jacobsens)	100.00		Su. 100.00	
Milltown, Wis., Milltown Luth. Church	200.00	200.00		
Milltown, Wis., Milltown Luth. Church by Milltown Busy Bees Home Missions	50.00	50.00		
Given by Milltown Busy Bees in memory of Mr. E. B. Lindoo for Home Missions	3.00	3.00		
Pewaukee, Wis., Galilee Luth. S. S.	174.70		(F) 174.70	
<b>TOTAL</b>	19261.82	3507.97	4576.12	11177.5

NOTE: Donation previously reported from Trinity Luth. Church, Westbrook, Maine, for the Pension Fund should have been in memory of Ernest S. Estes from numerous friends.  
Contribution of \$50.00 for Synodical quota from Dannebrog Lutheran Church, Dannebrog, Nebr., was given by Mr. Chester McLeod.

Received with thanks.

Blair, Nebraska, May 31, 1958.

P. V. Hansen, Treasurer.

## CHURCH NEWS

### ELC CONGREGATION CALLS NORSE PASTOR AS ASSISTANT

The Rev. Enok Aadnoy (Ay-nock Odd-noy) of Hjelmeland, Norway, has accepted a call to become assistant pastor of Our Redeemer Lutheran Church, Minneapolis, Minn.

Pastor Aadnoy thus becomes the first assignee in a projected series of ministerial exchanges between the Church of Norway and The Evangelical Lutheran (ELC), plans for which were initiated during the Assembly of the Lutheran World Federation in Minneapolis last summer.

The Norwegian pastor will serve Our Redeemer for one year, working under the parish's senior pastor, the Rev. Victor C. Swain. (In July, the Rev. Herman E. Jorgenson, Jr., pastor of the ELC's First Lutheran Church, Portland, Maine, is scheduled to go to Norway to serve in a similar capacity in an Oslo congregation.)

Pastor Aadnoy, 35, has been as-

sistant pastor in the Hjelmeland (Ryfylke) parish, diocese of Stavanger, since 1953. A 1948 graduate of the Church of Norway's *Menighets-fakultetet* (seminary) in Oslo, he has done graduate work in theology at Paton College in England, serving for a time as editor of the weekly paper, *Vaar Kirke*, in the Church of Norway's Inner Mission Office in Oslo.

Bishop Johannes Smemo, Norway's Lutheran primate, describes Aadnoy as "one of the finest, most effective young pastors of the Church of Norway."

Our Redeemer congregation will provide a parsonage for Pastor Aadnoy, his wife, Liv, three sons (Tor-mod 8, Jon 6, Ola Kristian 1) and one daughter (Eil Bergliot 4).

## NEWS NOTES

(Continued from page 2)

### Swedish Missionary Defends Racial Policy in South Africa

It has caused wide attention in

Sweden that a medical missionary from the Swedish Alliance Mission Dr. Lars Vitus, in an interview with *'Morgon-Bladet'* has defended the South African Government's racial policy. Dr. Vitus has worked as physician in Transvaal for 10 years and is respected by all for his achievements.

"We missionaries feel that we do not want to set ourselves as judges over the policy adopted by the Government in the matter of race. The problems are simply gigantic," Dr. Vitus says and he feels that in the name of justice it should also be mentioned what the Government does for the negroes. He points out that around Johannesburg whole new towns have grown up where the negroes may settle and that 40-50 million pounds have been spent during the past 40 years for the erection of such habitations. He further refers to the fact

(Continued on Page 15)



# ur Foreign Mission Fields

Edited by Rev. K. R. Jensen  
Viborg, South Dakota

## "BEACHHEAD" ON THE MAGDALENA

**Missionary Arnfeldt C. Morck**  
our hours by jeep station wagon  
serpentine highway descending  
Bogota, elevation of 8,600 feet  
57°F temperature, to 640 feet  
sea level and 84°F temperature,  
take you to one of the most re-  
y-established outposts of our  
mbia field—La Dorada, on the  
dalena River.

Magdalena, Colombia's Missis-  
sippi, was navigated in prehistoric  
times by the indigenous tribes and  
later by the Spanish "conquistadores."  
It was sighted on April 1, 1501, by  
Christopher Galban de Bastidas and nam-  
ed after Mary Magdalena whose con-  
version was celebrated on that date.  
In 1529 (while Luther was writing  
his Catechisms), Jeronimo de Melo  
explored the lower Magdalena. Then  
Juan de Jimenez de Quesada sailed  
upstream as far as Barrancabermeja,  
an important oil center. In 1537  
he explored the upper Magdalena and  
in 1538 founded Bogota, then called  
San Sebastian. The Spaniards "Sante Fe," on the  
lower Magdalena, was known to the Chibchas as "Teusa-  
queo." The Magdalena is Colombia's  
main waterway, even though the silt  
deposited by its waters constitutes a  
major problem to navigation. With  
the help of dredges it is now kept  
open most of the year to sternwheel-  
boats slowly chugging their way, push-  
ing heavy freight barges up stream  
as far as La Dorada, about 500 miles.  
The Magdalena Railroad, under con-

struction parallel to the River, will  
greatly facilitate shipping between  
Bogota and the sea port of Barran-  
quilla.

The new highway connecting Me-  
dellin and Bogota spans the River at  
La Dorada and will, when completed,  
put this river port at only two or  
three hours by car from the capital.

Across the River lies the town of  
Puerto Salgar and the Palanquero Air  
Base, the eagles' nest of Colombia's  
jet bombers. There is also a civilian  
airport which serves La Dorada and  
Puerto Salgar. A fleet of quaint motor  
launches shuttle between the two  
towns. Fare is about four cents U. S.  
Will they go out of business when the  
bridge is completed?

Founded in 1900, La Dorada is a  
younger city as compared to the ma-  
jority of Colombian municipalities.  
Population was given as 20,000 in 1951.  
Present estimates vary between 30,000  
and 40,000. Surrounding the city is  
an important cattle country and up  
the River are extensive flat-lands  
yielding many agricultural products.  
Among these are corn, bananas, yuca  
(cassava), sesame, soya, rice and ca-  
cao. La Dorada is also a distribution  
center for the oil industry.

Since early in 1957 Lutheran pastors  
have made trips to La Dorada upon  
invitation by a small group of Prot-  
estant believers in that city seeking  
affiliation with the Lutheran church.  
In January of 1958 Pastor Julio C.  
Orozco, together with his family, took  
up residence there. They are happy

in La Dorada and find the work a  
challenge. Politically and religiously  
it is a liberal (not to say indifferent)  
city where the Roman clergy is more  
concerned about making friends with  
the Protestants and their own nominal  
adherents than about perpetrating as-  
saults on minority groups, as is the  
case too often in other places.

Pastor Orozco regularly writes guest  
editorials in the local paper, "Frente  
Liberal." These also appear in the  
Sogamoso paper, "Accion Civica."

Since the present rented meeting  
place is too small, inadequate, and in  
a poor location, the Board of Foreign  
Missions has kindly helped us with  
the purchase of a centrally-located  
property. It will provide facilities for  
parsonage, school and chapel with  
comparatively little improvement and  
remodelling. The large room to be  
used for chapel was constructed in  
the first place for a dance hall and  
later used as part of the hostel dis-  
playing about 50 neatly-made beds.

There are three other Protestant  
groups in the city, two of them, like  
the group that invited us, are "off-  
shoots" from the church of the WEC  
Mission. Protestantism here has pre-  
sented a rather confused picture. It  
is our earnest prayer that we may be  
used of God to give more stability and  
depth through a solidly Christ-center-  
ed message and more orderly manner  
of worship, and that a strong and ac-  
tive congregation may be built up in  
La Dorada, reaching out to other  
points in that area.

## NEWS AND NOTES

(Continued from Page 14)

the public annually spends some  
million pounds on the school edu-  
cation of negro children. Dr. Vitus  
does not want to criticize the policy  
of 'apartheid,' either, although he does  
distance himself from the contempt  
shown for the black people—to the extent  
which it exists.

The well-known former missionary  
in South Africa, Gunnar Helander,  
time after time, has spoken  
strongly against the policy of the  
South African Government, promptly  
replied in an 'open letter' by pointing  
out the un-Christian spirit in the  
policy of discrimination and asks Dr.  
whether he also feels that the

German Confessional Church should  
have refrained from condemning the  
racial policy of the Nazis. Gunnar  
Helander emphasizes that it is the  
bounden duty of Christians to oppose  
the South African policy of race and  
segregation and that Dr. Vitus has  
no right to speak on behalf of the  
foreign mission, only on behalf of  
himself and perhaps of some of those  
who belong to his own society.

Dr. Vitus' statements are also being  
strongly opposed by other quarters.  
And it is characteristic, that, quite  
contrary to them, the Swedish press,  
religious as well as secular, has greet-  
ed the efforts of the Mission Board for  
making possible the election of a negro  
as Bishop of the Swedish mission field  
in South Africa with definite ap-  
proval.

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ladies (10) ten. All new buildings  
and equipment. Good salary and  
benefits. For full particulars write:  
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Special gifts, bequests and memorials to churches, organizations and institutions are continually coming in to greater and greater usage. As a result, there is a corresponding increase in the demand for a dignified book of fine quality to permanently record such gifts, bequests, memorials or other historical data.



**G1070-1076 Page**

To the Glory of God and  
in Loving Memory of

born \_\_\_\_\_  
died \_\_\_\_\_

A Memorial  
Perpetuated In

Presented by \_\_\_\_\_

**G1080-1086 Page**

In Remembrance of

\_\_\_\_\_

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**G1090-1096 Page**

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"In Remembrance" is a beautifully designed book which carries with it the dignity of the purpose for which it is intended. The character of the book is enhanced by a title page with illuminated hand lettering in red and black in repetition of the motif used on the cover.

Padded covers, 9½ x 11½ inches, with rounded corners in Ecclesiastical red carry the title and a symbolic design which are embossed in 24 karat gold. The book is made in looseleaf style, Mult-O-Ring binding with snap-open convenience for easy removal of pages for hand lettering or writing of the individual sheets. Interior pages are lithographed in red and black with an appropriate passion flower design for decoration. Page size 8½ x 11 inches.

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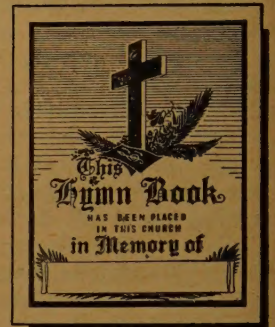
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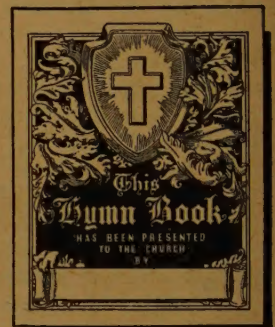
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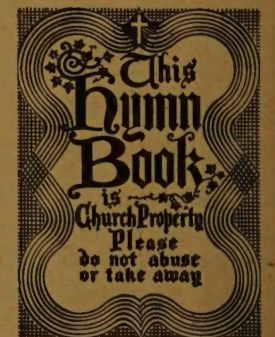
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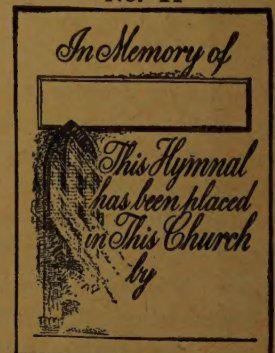
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